

TO THE 27.  
KINGS  
Most Excellent  
Majestie.

THE HUMBLE RE-  
MONSTRANCE AND RE-  
NEWED PETITION OF  
the Commissioners of the Gene-  
rall Assembly of the *Kirk of Scot-*  
*land*, from their meeting at *Edin-*  
*burgh*, the second day of  
*June*. 1643.

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EDINBURGH,  
Printed by ROBERT BRYSON. 1643.





To the Kings most excellent Majestie.

*The humble Remonstrance and renewed Petition of the Commssioners of the Generall Assembly of the Kirke of Scotland, from their meeting at Edinburgh the second day of June. 1643.*

**A**S the manifold and pressing necessitie of the dutie of our place and trust, did constrain us, in these distempered and dangerous times, in most humble manner, To direct our earnest suplication to your Majestie, for such remedies as we conceive to be most fit for us to propone, And being applyed by your Majesties own hand, might both for cure and prevention prove most effectuell: So are we enforced by the same necessitie growing daily to the greatest extremity, In all humilitie and earnestnesse, To renew not only our prayers to God, but our Petitions to your Majestie. *For Sions sake can we not hold our peace, and for Jerusalems sake we will not rest, untill the righteousnesse thereof go forth as brightnesse, and the salvation thereof as a lamp that burneth.* But because in your Majesties answer to our former Petition we meet with a multitude of prejudices and exceptions against us and our humble desires, we will crave leave, first to remove these out of the way: Acknowledging the full expression of them by your Majestie to be no small favour, and being confident, after we have expressed our selves in the truth and integritie of our hearts, both to give unto and to receive



ceive from your Majesties Justice and goodnesse the greater satisfaction.

And first, although there be good reason for printing of Answers and Replies, the Petition being before printed, yet we acknowledge that your Majestie hath just cause to finde fault with that publishing of our Petition in print ( which is mentioned in the introduction to your Majesties answer ) And if it had been done by our commandment, counsell or knowledge, we had not onely given yaur Majestie just provocation, and fallen in an errour contrary to the nature of a Petition, and to the right disposition of Petitioners, but also had used means contrary to our own ends, in publishing a progame of our diffidence of obtaining our desires, or in giving a publike testimonie that we were aiming at some other thing then what we professed to seek, And therefore we are so far from excusing that form of doing, that we judge our selves to be wronged thereby.

Another fault much more intollerable is objected against us : *The bitterness and sharpnesse of some expressions which may be interpreted by your Majesties wel affected Subjects not to be so agreeable to that regard and reverence which is due to your Majesties person, and the matter it self to be reproachfull to the honour and constitution of that your Majesties Kingdome.* Whether the matter of the Petition be reproachfull shall afterwards in the particulars appear: But for the expressions we have examined the whole Petition and can finde no word of that kinde. We rather did fear the censure of fauning and flattering words, which your Majestie may remember were sometime put upon our supplications. Our desire was to keep within the bounds of that liberty which becometh the Ministers of Christ, and if any word have escaped us which we cannot see, it was contrary to our intention: for we know that we should neither speak evill of dignitie nor unreverently unto them. The like report hath been made to your Majestie of our preaching and prayers, but when the delators are tryed, they will be found either malicious against us for reproving their faults; Or having no other way of insinuation, too officious to your Majestie, or to others whom they desire to please, or so blinded with self-love, that they think Preachers should speak like Parasites; or so undiscerning, that when we professe our desire to the Reformation of Religion in *England and Ireland*, we are fansied by them to preach or pray against the King and his Royall authority. We fear God, and

honour the King, And have learned not onely to put a difference betwixt God and the King, but also (against the old sophistification now revived) betwixt the pictures of the Emperour, and the images of the false gods, craftily insert into them, and know the way how to honour the King without such a mixture and confusion. Slownesse to beleieve an evill report, and the constructing of things doubtfull is one of your Majesties Royall praises, of which the faithfull Ministers of this Kirk desire, against slanders and suspitions to have the experience: which will prove profitable for your Majesties honour and obedience, and our peace and quietnesse. *As the North-wind driveth away rain: So doth an angry countenance a back-biting tongue. Righteous lips are the delight of Kings: and they love him that speaketh right.*

Concerning the interposing of the Generall Assembly of the Kirk of *Scotland*, and our intermedling by commission from them in the Kirk of *England*; We humbly intreat your Majesty, to consider of the reasons of this our doing. 1. Although the Kirks of one Nation be distant in place from the Kirks of another Nation, yet are they united in the heart and spirit, and are generally but one body and Kirke, and must as Sisters of one Mother keepe the unity of the spirit in the bond of peace: whence ariseth the communion of all Gods graces and blessings amongst the Kirks, that they may not only help, comfort and refresh: but advise, admonish, exhort, warne and reprove one another, so farre as need requireth, and their Christian love and ability reacheth. Yet avoiding both ambition and confusion: there being a co-ordination between Kirks of diverse Nations, but no subordination: We have not presumed to passe the limits of this Christian communion: having proceeded by way of charity, and in a *ministeriall*, or rather brotherly manner, not by authority or *magist'rially*: by way of humble supplication to your Majesty, Declaration to the House of Parliament, and advice and exhortation to such of our brethren of the Ministry as were best known unto us: very far from usurpation or jurisdiction. 2. Our humble Petition to your Majesty, and our Declaration to the Parliament, were nothing else, but a prosecution of the demand made by the Commissioners of this Kingdom, and a pressing of the Answer given by your Majesty and the Parliament, in the last Treaty; which filled us with hope of what was then demanded, since followed by diverse Declarations, and now again desired. 3. The experience of the sufferings of this Kirk from the doctrine, forme of



worship and government of the Kirk of *England*, doth beget feares of the like hereafter, which maketh our petition to be unto us a necessary meane of selfe-preservation. 4. Our encouragements from your Majesties Letter to the generall Assembly, and the Declaration of the House of Parliament, desiring them to concurre in petitioning your Majesty for setting one confession of Faith, one directory of the publike worship, and one Catechisme in all the three Kingdomes, *as a meane to advance the honour and service of God, enlarge the greatnesse, power, and glory of the King, confirme the peace, security, and prosperitie of all his good Subjects, make way to the reliefe and deliverance of the poor afflicted Kirks abroad, and to the totall abolishing of the usurpation and tyrannie of Rome.* 5. The paterne we have of this Christian duty both by word and writing in the Kirk at *Jerusalem*, and the Kirk at *Antioch*, which was first Crowned with the name of Christians, The one of which were *Jewes*, and the other *Gentiles*; And in diverse other Kirks recorded in Scripture, many Precedents also in antiquity before the Kirks did contend for primacie, or knew any preheminnence one over another. Many examples of other reformed Kirks; And the practise of the Kirk of *Scotland* diverse times after the Reformation writing into *England* against the ceremonies, and for union against the Papists and their confederats banded together by the bloody league of *Trent*. These and the like reasons we conceive did sufficiently authorize us in all that we have done, not as Directors or Judges, but as supplicants and humble advisers. *In that day shall there be an high way out of Egypt into Assyria (from one Kirk and Nation of the Gentiles to another) And the Egyptians shall serve with the Assyrians, whom the Lord of Hostes shall blesse.*

Upon this and the like grounds, have letters been sent professedly, between some godly, loyall and peaceable Ministers of the Kirk of *England*, and the Generall Assembly here, and their Commissioners: One of the meanes intended for the good of Religion in both Kingdomes against Sects and Shismes, admitted and approven by your Majesties Commissioners in the Generall Assembly, and which for the forme of doing is innocent, and may be profitable, unlesse the matter be nocent and hurtfull, and thereby deserves censure. Wee wish wee were able by our Letters, Declarations, or Petitions; To reduce all the Reformed Kirks to a perfect conformity, to suppress all the Heresie, Superstition and Tyranny of Papists, and the Paganisme of  
Turkes

Turkes and infidels, and would not doubt of your Majesties Royall approbation notwithstanding all the Lawes standing to the contrary, and plea's could be made for their antiquity, happinesse and stability; Common arguments and colours pretended for every Religion, and of late answered to the full in the point of Episcopall government, from the verity of Scripture which is true antiquity, and the onely solide ground of the happinesse and stabilitie of Religion and government of the Kirk.

The Petitioners were far from laying upon your Majestie any imputation of the Irish Rebellion beseeching God to manifest your Sacred Majesties innocencie to all the world. They made mention of the miseries of *Ireland*, for no other end, but to represent the danger of your Majesties Kingdoms through the prevailing power of the Popish faction; The British Papists at this time being animated by the same spirit, working upon the same principles, enraged with the same furies, breathing out the same threatnings and slaughter, aiming at the same ends, and emboldened with the same presumption, with the Papists of *Ireland*, their confederates. And withall to present our earnest desires for a pacification, that both the armies may be sent against that horrid rebellion, and peace restored to all your Majesties Dominions.

The expresion in our Petition of Unitie in Religion, we have borrowed from the Article in the Treatie accorded unto by your Majestie; from the Declarations of the Parliament; and from the Generall Assembly: By which is meant no other thing but one Confession of Faith one common directorie for worship, and one Catechisme. The Papists may know that the true Kirk in all ages, hath been troubled with differences and contentions, as great as any now, against the Reformed Kirks, which many of the godly have lamented & studied to compose, and (as it was written of some heretikes of old) *They themselves sacrifice in schisme and dissention, and greet the world with the name of peace, whom they drive from the peace of ther salvation.* They therefore cannot hence authrize their scandal against the reformati-on: yet the smallest differences of practise and diversitie of the expressions, are matter of strife to the contentious, of hinderance of edification to the ignorant, of stumbling to the weak, and of grief to the godly, when thereby they see against religious Unitie and Christian love, the bowels of the Kirk rent asunder, and people scandalously divided



vided in some parts of the worship of God : All which evill, might be perfectly cured in all your Majesties dominions, the mouthes of Papists stopped, Schisme and Separation hereafter prevented, and the face of the Kirk filled with true beauty and splendor, to your Majesties greater glory, and the greater terrour of all your enemies: by this blessed and never enough desired Unity in Religion : Without which tender consciences being freed from constraint may be in some degree eased by your Majestie, but shall never have rest, and be satisfied ; nor shall the rent of the Kirk arising from different or contrary practises be cured, but shall from time to time increase.

Concerning uniformity in Kirk government, our hopes thereof and of the unity of Religion grounded upon the the Article of the Treatie, made this Kirk and Kingdom to enter into the more strict amity and friendship with *England*. And that the amitie and friendship builded upon such a foundation might be the more firme and durable, they have since pressed the same by their Petitions and Declarations, in all humilitie and love, without any bitternesse of expression : Onely they have declared the government of the Kirk by Assemblies in their strong and beautifull order, and subordination to be by Divine right, and that as Prelacie is confessed in this your Majesties Answer to be the rule of humane policie, so to be almost universally acknowledged by the Prelates themselves, and their adherents to be but a humane institution, introduced by humane reason and settled by humane Law and Custome, for supposed convenience ; which therefore by humane authoritie, without wronging any mans conscience, may be altered and abolished upon so great a necessity, as is, a hearty conjunction of all the reformed Kirks, a firm and well grounded peace, between the two Kingdoms, formerly divided in themselves and betwixt themselves by this partition wall, and a perfect Union of the two Kirks in the two Nations ; which although by the providence of God in one Island, and under one Monarch, yet ever since the Reformation, have been at greater difference in the point of Kirk government ( which in all places hath a powerfull influence upon all the parts of Religion ) then any other reformed Kirks, although in Nations at greatest distance, and under divers Princes. Papacie is the greatest cause of schisme in the Christian Kirk, and Episcopacie devised by man, to be a cure, the greatest cause of schisme in the Reformed Kirks.